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develop and must have developed from polytheism, will have to reckon with Dr. Jevons' argument and facts. He attributes the development of the primitive amorphous monotheism, with its perfect forms in the religion of Israel, to the development of the consciousness of the divine personality, due to greater "attention," on the part of elect souls, to the real content of consciousness. What he says concerning the gradual realization of the content of consciousness and the extraordinary importance of the faculty of attention—though familiar to students of psychology—seems to me worthy of every consideration on the part of the ordinary reader.

G. M. GRANT.

HEILIGE SCHRIFT UND KRITIK. Ein Beitrag zur Lehre von der heiligen Schrift, insonderheit Alten Testamentes. Von D. WILHELM VOLCK, ordentlichem Professor an der Universität Dorpat. Erlangen und Leipzig: A. Deichert'sche Verlagsbuchhandlung Nachf. (Georg Böhme), 1897. Pp. x + 216, 8vo. M. 3.25.

THIS is a book of a kind of which one could wish we had more. The author believes profoundly both in the Scriptures and in criticism; and his object is to show that his faith is reasonable and well founded. He thinks himself justified in his faith, because he sees in the Scriptures the product of two factors, one the free divine activity, and the other the free human activity. As a product of the divine activity, the Scriptures are the authoritative standard of faith and life for the church; as a product of human activity, they are, like all literature, a proper subject for investigation and criticism. The treasure is heavenly; but the vessels are earthen.

The book is written by a Lutheran professor, who believes in a supernatural Christianity, which is the complement of a supernatural history, of which the Old Testament is the inspired and authoritative record. He also recognizes the place and value which the modern science of criticism must have in biblical and theological study, and writes in the scientific spirit. He believes that a lack of religion is not essential to the possession of the scientific spirit and the use of the scientific method, and that a man can be religious and scientific at the same time. His view is that the church should openly and gratefully recognize the profit which it has gained from the good work of its

opponents, and that it should constantly bear in mind the truth expressed in the saying, *et ab hoste consilium*.

The author accepts the principles and the methods of the higher criticism, but rejects many of the results reached by the Reuss-Graf school, especially as these are set forth by Wellhausen, because, as he claims, these are based upon a presupposition which is not an element of the science of criticism, and is indefensible and false. This presupposition is the absence of every supernatural element in the history of Israel, so that this history was only a process of natural evolution, and was, in all respects, of exactly the same character as the history of all other peoples. That our author, however, is not unwilling to accept results of criticism, not based upon the presupposition of the Reuss-Graf school, is shown in the statement he makes of his own views about the constitution and origin of the Hexateuch. In this statement JE, as already made by uniting J and E, is assigned to early times. Then PC was added to JE, before the Thora of D was made a part of the whole work. JE + PC + Joshua, with parts of D not included in the Thora, existed in a written form as one work in the time of Hosea, Amos, and Micah. Finally, the Thora of D (chaps. 5-28), found in the days of Josiah after being for some time unknown, was added to the whole collection after it had been worked over into its present form by the Deuteronomist. The hand of this Deuteronomist is also seen in all that body of history which begins with Genesis and ends with the book of Kings, and which did not receive its final redaction before the close of the exile.

The book is an enlargement of previous work by the author, which appeared in 1894 and 1895, in the form of contributions to the *Neue kirchliche Zeitschrift*. The object of the book is twofold. On the one hand, the author makes it his aim to show what has been the gain to Bible study and religion from the modern science of biblical criticism; and, on the other, he seeks to make it clear that there is room for all who believe in the supernatural character of the history of Israel, and the divine authority of Scripture in the Lutheran church, whatever number of the results of criticism they may accept or reject. The book is thus a warning against a return to the dogmatic theory of the seventeenth century in regard to inspiration.

The matter of the book is divided into three parts. The first part consists of a sketch of the history of the ideas about the Scriptures, and the method of their interpretation. The object in this part is to show that preconceived ideas about the Scriptures have largely deter-

mined the methods of interpreting them, and that the present attitude of the Reuss-Graf school towards the Old Testament is the natural result of a revolt from the presuppositions of the church in reference to the character of the Scriptures. The treatment of this last point is defective, and the author fails to carry out his purpose to a satisfactory result. In the second part, which is entitled "Discussion of Principal Questions," the author seeks to show that criticism has a place in biblical study. There must be criticism of the text, there must be criticism of the canon, and there surely may be criticism in regard to all the matters which belong under the head of Old Testament introduction. The rights of criticism, in the case of these latter matters, the author finds guaranteed in the character of the Scriptures rightly conceived, and in their nature as the product of a divine and a human factor. It is a mistake, in his view, to identify Scripture and revelation. Revelation is the incoming of God into history. Scripture is the authoritative record of the history which embodies revelation. Scripture is thus itself, in turn, a part of this history. In both the history and the Scriptures the human factor is not negative, but positive. Therefore, we are not justified in holding that the Scriptures must be free from all signs of human imperfection. We only need to determine the line within which these imperfections must lie. This is done when we see in Scripture that which it really is, the authoritative record of the history of salvation. The Scripture writers were elements in this history of salvation, under the influence of the very spirit of God who was working in that history. To the work of criticism it is impossible to go without some prepossession. But the prepossession of the Christian interpreter has the better right. For his prepossession is the result of an experience in that life of salvation for which the history of which the Old Testament is the record prepared the way.

This second part of the book is its best and most convincing portion. It seems to the reviewer to present the ground on which those who know, by a blessed experience, the realities of a supernatural religious life for which they find in the Scriptures the source, the law, and the explanation, and yet believe in the advance of knowledge by study and research in the domain of theological as well as all other science.

In the third part of the book the author tries to show that the naturalistic view of Israelitish history presented by Wellhausen is not in harmony with the facts of the Old Testament records, when these are fairly treated. For this purpose the author seeks to prove (1) that

the monotheism of the decalogue, with its idea of a covenant, did not come into being with the political decline of Israel; (2) that the decalogue is Mosaic; (3) that the true idea of Jehovah is not a natural growth from the crude notions of the Mosaic time; (4) that the book of the Covenant is Mosaic; (5) that only one law of two tables (decalogue) has come down to us; (6) that the law of sacrifices, and the different kinds of sacrifices, go back to the legislation of Moses and his time; (7) that the idea of a central sanctuary must go back to the time of Moses; (8) that the tabernacle and the unity of worship were of Mosaic origin; (9) that a Levitical priesthood, and a distinction of priests and Levites, go back to the time of Moses; (10) that a written law, although not in the form of the present priests' code, goes back to the time of Moses; (11) that the great national feasts go back to the time of Moses; (12) that the Davidic psalms, Isaiah, Micah, Amos, Hosea, and Jeremiah, testify to the existence of a law of sacrifice and worship; (13) that HG and PC were in existence in the time of Ezekiel, and were used by him; (14) that PC is older than the exile. Whatever may be thought as to the conclusiveness of some of the argumentation of this part of the book, it certainly presents food for thought, and sets forth some considerations that must be reckoned with by those who reject the writer's conclusions. While Volck, in a general way, believes that the legislation of the Pentateuch is Mosaic, he does not think that the Pentateuch, as we now have it, was written by Moses. Rather, he gave principles and norms that were afterwards developed into the detailed laws of our present Pentateuch. If ever the defenders of the Wellhausen theory of the progress of the religious life and history of Israel are conclusively shown to be in error, some such method as that followed in this book by Volck, and only some such scientific method, will be adequate to the work.

In general, the book is well written, and the style clear, and not difficult for the American or English reader of German. It is only occasionally that the writer falls into needless obscurity. The one fault to be noticed is a lack of method. There are not infrequently digressions from the main line of thought, and, because of this and a general want of method, a lack of movement and unity. This fault, however, does not seriously mar the general and great value of the book.

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